



Religious Intelligence

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

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VOL. XII.

Miscellaneous Intelligence.

ENTERING ETERNITY IN THE DARK, PREVENTED.

From the Spirit and Manners of the Age.

ADMATH was brought up in "the hill country of Judea," and thus escaped, while he abode under the paternal roof, the actual dominion of the passions. But like the ripe clusters on the vines of Sibmah or Eschol, the purple bloom of which will bear no handling, his simplicity was the simplicity of ignorance, not of principle. It was too pure to "devise mischief," but too weak to resist temptation. His father thought not of this, when a situation was found for Admath in Jerusalem. The old man suspected no evil from the influence of the Judean metropolis. Christianity

joy indeed, in it; but was it not still "the holy city?" and the seat and shrine of the lively oracles and the everlasting covenant? Would not Admath witness the daily sacrifice and the annual great atonement? Would not his Sabbaths be spent in singing the songs of Zion in the temple, and in hearing the law expounded from the chair of Moses? The old man was sure of it, and the young man intended nothing else: but "he that trusteth to his own heart is a fool."

In this native simplicity Admath came to Jerusalem. He was dazzled and delighted with the scene. Strength and beauty were united in his form, and he was noticed "in the gate."—Admath was gratified by the attention which he attracted, and soon began to display his manly form to the utmost advantage, by dress. "The sons of Belial" discovered his foible, and resolved to strengthen their ranks by his company. Their advances were, however, cautious. The distant notice of to-day was followed only by a formal salutation to-morrow; and successive recognitions ripened but slowly into familiarity. But when he began to *speak* with the sons of Belial, he soon proceeded to *walk* arm in arm with them. Occasionally he was startled by the freedom of their speech; but was not the danger defeated by his own innate dislike of an aspid tongue? And was not intimacy with young men of high spirit and apparent wealth, the way to get forward in the city and in the world? Would he not see *life*, and thus learn how to reach eminence? He allowed himself to think so, and eventually ventured to try the experiment. But having never made Job's "covenant with his eyes," nor pondered SOLOMON'S warnings against "wine," Admath soon lost his cloak; and then his character. He became a son of BELIAL.

His aged father heard only of Admath's success

in the world; and the old man died blessing his son, whom he fondly imagined that the Lord had blessed. The benediction smote Admath to the heart. He felt that his father's cleaving curse had been deserved. Conscience compelled a pause to his mad career: the accusing spirit of his father seemed to warn him to "*flee from the wrath to come.*"

Then, for the first time, he began to consider seriously the claims of CHRISTIANITY. Hitherto he had heard of it only as it was denounced in the Sanhedrim, or as it was caricatured by the sons of Belial; and therefore he had regarded it as equally unworthy of his notice as a Jew, and as a gentleman. But both his Judaism and Sadduceism gave way before the terrors of his conscience, when the grave of his father spoke to his heart. But not willingly, nor soon, did he come to the determination of visiting the Christian church in Jerusalem. He went to the morning and evening sacrifice, until the altars seemed to burn only in mockery of his misery. He sat by the chain of Moses listening to the reading of the law—and only felt the sense of his condemnation deepen in his soul. He mingled with the strictest sect of the Pharisees—and found them either hypocrites or presumers. He tried every tree on the Judean Gilead to find "balm" for the wounds of his spirit—and only when he found *none*, did he resolve to visit the Christians. And when he did, it was as Nicodemus came to Christ, "by night." Nor did he enter their sanctuary as a penitent, but assumed the port and bearing of a casual spectator—looking as smiling and safe as if he had never known sin or sorrow.—His audacious stare almost disconcerted the minister as he arose to preach the Gospel. Admath, however was soon tamed and attracted, when he heard of a "peace that passeth all understanding, keeping the heart and mind, and reigning unto eternal life: of reconciliation to God, and of a hope full of immortality." These were the very blessings which he wanted; but they were obtainable only through faith in the blood of Christ, as the Lamb of God—and he could not brook the bare idea. It seemed an insult to himself and to his own country.

He retired indignantly—and threw himself upon his bed to compose his spirits. But in vain: darkness was, as usual, "no darkness" to his conscience, but the full noon of her light.—It was to the blessings he had heard of, what the deep blue of the midnight heavens is to the stars. He could not forget the glad tidings of "peace with God." But the *medium* of that peace—the Cross! he despised it. Still the peace itself, however fascin-

ated and fixed his thoughts upon itself. It would not retire from his view.—Whichever way he turned, it shone “as a light in a dark place.” He called it a *meteor*—but, still it glowed like the morning star. He called it a *dream*—but when the day broke, and the sun arose above Mount Zion, it was still before him undimmed and undiminished. No reality ever fixed his attention so entirely. He recollected too, that peace with God seemed to reign in the *looks* as well as in the mind of the Evangelist; and that it seemed the very element in which the Church breathed.

Thus exercised and agitated, Admath resolved to search the Scriptures, to ascertain for himself if Jesus was the Christ. He did, and to his surprise, found the prophets full of *such* a Messiah as he joined in rejecting. He was confounded! Had the Masters in Israel no eyes? He could see *nothing* but predictions of a *divine* and *atoning* Saviour! He was ready to rush out and charge the whole Sanhedrim with having never read their own Prophets. He was sure that they must have overlooked ISAIAH entirely, or “*sawn asunder*” his book, as their fathers did his body. How else could they have rejected Jesus of Nazareth? The burst of the glorious discovery overpowered Admath: his health was shaken before, and now it sunk under the weight of his new views and feelings. He drew near to the gates of death; but although all was light as to the general truth of Christianity, all was dark as to his own personal interest in it. He saw clearly that Jesus was just such a Saviour as he needed; and was persuaded that his person was divine, and his work an atonement. He believed all this with the heart, and rejoiced that it was true; but how to obtain an interest in Christ crucified, he knew not. He prayed for salvation through the Lamb, slain—but felt nothing which amounted to an *answer*. He solemnly renounced all other grounds of hope but the Cross; but was afraid to hope for acceptance on that ground. He could not relinquish his hold of the Cross—but he could hardly see how it would avail on his own behalf. All was suspense and uncertainty in his soul—and yet all was solicitude!

In this situation the Minister found him. ADMATH welcomed him; but to the question, “Is all well, my brother?” he answered, “I AM GOING INTO ETERNITY IN THE DARK! I have examined and embraced the Gospel; it is glorious! it is the truth of God! its salvation is all my desire; but I know not how to obtain it for myself. For *myself*! oh, I am utterly unworthy of it! I dare neither hope nor despair; but I am going into eternity in the dark! I know not what will be the issue!”

“ADMATH,” said the Evangelist, “it will be peace, if you believe in Christ for the salvation of Christ. His is a *holy* salvation.”

“Yes! and for that I love it,” said ADMATH. “Oh, yes; its holiness is its glory! Even to *know* it makes sin odious. I have hated sin since I loved salvation. But I am going into eternity in the dark! I may be ‘*unholy still*!’”

“Not whilst God is true, Admath: he that believeth shall never perish, but have eternal life; and you are quite sure that you *believe* all that God says of his son.”

“Yes, yes! but I do not *feel* as if I were safe.”

“My brother! how can you *feel* it before you

BELIEVE it? He that would feel safe for eternity, must first *believe* that he is safe; and a believer in Christ is warranted to do so.”

“Aye, *there it is!* I never saw it before. ‘*Lord, now lettest thou thy servant depart in peace, for mine eyes have SEEN thy salvation.*’”

RABBI

From the African Repository.

THE UNFORTUNATE MOOR.

A gentleman in Natchez has communicated the following account of an individual who is offered as an emigrant to the Colony of Liberia. —The Society has every disposition to aid the unfortunate man, and it is hoped that he may take a passage in the next expedition.

NATCHEZ, (MISS.) DEC. 13, 1827.

DEAR SIR:—

I address you in behalf of an unfortunate man, a native of Africa, who has been held in slavery, in this State, for thirty nine years. A letter has been addressed to the Department of State concerning this person, under hope that the General Government might consider him a fit subject for their interposition. As yet however, I believe nothing has been done. Believing he might be of incalculable importance to the Colony at Liberia, I have no hesitation in offering you the suggestions of my own mind.

The person to whom I allude, we familiarly call Prince. His real name is ABDUHL RAHMAN. He was born in 1762, at Tombucumbe where his uncle, Abu-Abraham, was at that time king. The father of Prince was sent out as Governor, to Footah Jallo, which was, at that time, a colony of, or in some manner tributary to, Tombuctoo. This country afterwards became independent of the mother country, and Alman Abraham was made king. Prince, after completing his education, entered the army.—He very soon rose to distinction and at the age of twenty-six was appointed to the command of an army of about two thousand men, to be employed against the Hebohs, a tribe of negroes at the north of Footah Jallo. He marched into their country, and succeeded in putting them to flight, and laid waste their towns. Believing his object accomplished, he commenced his retreat. The Hebohs, however, rallied, and by a circuitous rout and rapid marches, ambushed themselves in a narrow defile of the mountain through which Prince was to pass. He fell into the snare, and, with almost his entire army, was made prisoner and sold to the Mandingoes, and by them put on board a slave ship then upon the coast.

Prince has been the property of Col. James F. of this place, during his whole captivity. During that time, Col. F. states he has never known him intoxicated, (he makes no use of ardent spirits)—never detected him in dishonesty or falsehood—nor has he known him guilty of a mean action; and though born and raised in affluence, he has submitted to his fate without a murmur, and has been an industrious and faithful servant.

The story of this man's life is eventful and interesting. Did my conviction of the truth depend exclusively on my confidence in the fidelity of his own narrative, I could scarcely entertain a shadow of doubt. Fortunately, however, the most incredulous may be satisfied.

Dr. C. a highly distinguished physician of this place, now deceased, knew Prince intimately at Teemboo, in Footah Jallo. He was taken by Prince to his own house, where, during a long and painful illness of the disease peculiar to that climate he was treated with kindness and humanity. They were recognized by each other in this country, and Prince now relates the first meeting here as deeply affecting. Exertions were made on the part of Dr. C. to emancipate him, and enable him to return to his native country.—From causes altogether inexplicable to me, it was never effected.

That Prince is a Moor, there can be but little doubt. He is six feet in height; and though sixty-five years of age, he has the vigor of the meridian of life. When he arrived in this country, his hair hung in flowing ringlets far below his shoulders. Much against his will, his master compelled him to submit to the sheers, and this ornament, which the Moor would part with in his own country only with his life, since that time he has entirely neglected. It has become coarse, and in some degree curly. His skin, also, by long service in the sun, and the privations of bondage, has been materially changed; and his whole appearance indicates the Foolah rather than the Moor. But Prince states explicitly, and with an air of pride, that not a drop of negro blood runs in his veins. He places the negro in a scale of being infinitely below the Moor. His prejudices, however, have been so far overcome as to allow him to marry; and he now has a numerous offspring.

At my own request, Prince often visits me.—He is extremely modest, polite, and intelligent. I have frequently examined him in the geography of his own and contiguous countries—their political condition, forms of government, manners and customs, religion &c. &c. His knowledge is accurate to the minutest degree, so far as I have compared it with the best authorities.—He possesses a large stock of valuable information of the countries south of the Great Desert. North of that, he has never travelled.

Prince was educated and perhaps is still, nominally at least, a Mohamedan. I have conversed with him much upon this subject, and find him friendly disposed toward the Christian religion. He is extremely anxious for an Arabic Testament. He has heard it read in English, and admires its precepts. His principal objections are, that *Christians do not follow them*. His reasoning upon this subject is pertinent, and, to our shame, is almost unanswerable. I can only remind him of the fallibility of man, and, from his own position, endeavor to show him the necessity of the great Atonement, and the mercy of God through Christ to erring man.

The father of Prince died soon after the capture of his son. His brother Alman Abduhl Gahdic succeeded to the throne, and I believe, is the present reigning monarch. Prince states that he himself is entitled to the throne from this circumstance; his brother is of the half-blood; his mother being an African.—This circumstance, it appears, provided there is no disparity in moral qualities, creates a preference. But he has no wish to enter again the bustle of public life.—Many years of servitude have entirely subdued his ambition for power. He will be happy—he

speaks to me upon this subject with a countenance beaming with joy—if he can return to his native country, live the friend of the white man, and die in the land of his fathers.

I would here mention that Col. F. is ready to give him up without an equivalent. I have also explained to Prince the object of the establishment at Liberia. He speaks with gratitude of the benevolent design; and, taking into view the very short distance between that place and his own country, he feels assured he can be of very great service to that colony.

I now commend him to the favourable consideration of your Society. I cannot persuade myself but that you will seize with avidity an instrument that appears so completely adapted to your wants. Is it impossible—is it *improbable* that Abduhl Rahhabman may become the chief pioneer of civilization to unenlightened Africa—that, armed with the Bible, he may be the foremost of that band of pilgrims who shall roll back the mighty waves of darkness and superstition, and plant the cross of the Redeemer upon the furthestmost mountains of Kong! Wishing, Rev. Sir, the humane Society of which you are the able organ, all the success that so noble a cause merits, and commending it to the guidance of Him who doeth all things well, I remain with the highest respect, &c.

From the Christian Spectator.

THE PROPER ANSWER TO BE GIVEN TO THE INQUIRY, "WHAT MUST I DO TO BE SAVED?"

In answering an inquiry of such momentous import, we can have no other safe guide than the word of God. The suggestions of theoretical speculation may be fatal to the inquirer, and bring guilt upon him who, in reliance on his own wisdom undertakes to point the way to heaven. "Son of man," says God to Ezekiel, "I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word from *my* mouth, and warn them from *me*." Ezek. iii. 17, and xxxiii. 7.

I shall endeavor, then, to obtain directly from the scriptures, the proper answer to be given to the inquiry proposed. There is no one form of words in which the directions are uniformly given. The answer to the jailor is very simple: "Believe on the Lord Jesus Christ, and thou shalt be saved." Here the only duty mentioned is *faith in Christ*. But in other passages, various Christian graces are enjoined, in giving directions to sinners. When, on the day of pentecost, multitudes "were pricked in their heart, and said to the apostles, Men and brethren, What shall we do? Peter said unto them, Repent and be baptized, every one of you in the name of Jesus Christ, for the remission of sins." Here faith is not mentioned, though it may be considered as implied. Acts ii. 37. When Peter perceived that Simon the sorcerer was in the gall of bitterness, he said to him, "Repent of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee." Acts viii. 21. Here *repentance* and *prayer* only are mentioned. When Peter had healed the lame man at the gate of the temple, and charged the Jews who had assembled on the occasion with having denied the Holy One and killed the Prince of life; he said to them, *Repent and be*

converted, that your sins may be blotted out. Acts iii. 19.

In several instances, particular *practical* duties are enjoined. When John said to the multitude which came to be baptized of him, O! generation of vipers, who hath warned you to flee from the wrath to come? he added, bring forth fruits worthy of repentance. And the people asked him, what shall we do then? He answered, he that hath two coats, let him impart to him that hath none. Then the *publicans* said to him, what shall we do? He said unto them, Exact no more than that which is appointed you. The *soldiers* likewise demanded of him saying, And what shall we do? He said unto them, Do violence to no man, neither accuse any falsely. Matt. iii. 8. Luke iii. 8-14.

Sometimes obedience is required in more *general* terms. Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord and he will have mercy upon him. Isa. lv. 7. Cleanse your *hands* ye sinners, and purify your *hearts* ye double minded. Humble yourselves in the sight of the Lord, and he shall lift you up. James iv. 8. Put away the evil of your doings; Cease to do evil; learn to do well. Relieve the oppressed; judge the fatherless; plead for the widow. Ask for the old paths, where is the good way, and walk therein, and ye shall find rest to your souls.

When the rich young man came to Christ, saying, what good thing shall I do, that I may have eternal life? he said unto him, If thou wilt enter into life, keep the commandments. Matt. xix. 16. If it be supposed, that this answer was given merely to open his eyes to the sinfulness of his past life, we are to observe that Jesus said also to him, Go and sell that thou hast and give to the poor, and thou shalt have treasure in heaven.

When a certain *lawyer* said to Christ, Master, what shall I do to inherit eternal life? he said unto him, What is written in the law? When he answered, Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself, Jesus said to him, This do and thou shalt live.

If I were called upon to express, in a summary manner, the spirit and substance of these several directions, I should say to the sinner, *In the exercise of FAITH and REPENTANCE, enter IMMEDIATELY upon a life of HOLY OBEDIENCE.* Do this, and you will be saved. Immediate belief, immediate repentance, and immediate obedience, are commanded. By holy obedience, I would be understood to mean, not only the affections of the heart, but the practical duties of life; not only internal feelings, but external actions.

But, it may be asked, should not the sinner first see to it, that his *heart* is right, that his *affections* and *purposes* are holy, before he enters upon the performance of *practical* duties? I answer, he is required immediately to have a new heart, immediately to exercise holy affections. But he is not told, in the scriptures, to wait till he *knows* or *believes* that his heart is changed, before he ventures upon any external duty. John does not say to those whom he calls a generation of vipers, First repent, then ascertain that you have repented, and then reform; but he tells them at once to bring forth *fruits* meet for repentance. Our Lord does not say to the young man, First learn that you have a new heart, and then obey; but, If thou wilt enter into life, keep the commandments,—sell all

that thou hast. He does, indeed, say to the pharisees, Cleanse *first* that which is *within* the cup and the platter. Matt. xxiii. 26. Luke xi. 39. But what is the defilement which he represents as within? "Extortion and excess"—not mere abstract feelings, as distinguished from practical purposes and actions. And in what way, according to his directions, is the inward cleansing to be made? "Give alms of such things as ye have, and all things are clean unto you." Luke xi. 41. The prophets say directly, Cleanse your *hands*, ye sinners; Cease to do evil; learn to do well; Relieve the oppressed, &c. How is a man to know, that his heart, his *affections* are right, if they excite to no holy purposes? And how can he know that his *purposes* are holy, if they all relate to the future, and have no reference to the *present* performance of duty. He that *doeth* righteousness is righteous; not he who merely *intends* to do his duty, at some future period.

Is the sinner called upon to do any thing *preparatory* to faith and repentance? To *begin* to repent, no preparation is necessary, except to know that he is a sinner. And to *begin* to believe, no preparation is necessary, except that he have the proper *object* of faith in view. This may fairly be supposed to be the case, in some degree at least, with every one in a Christian land, whose attention is excited to the concerns of the soul. But it is proper to call upon him to do that which is preparatory to *deeper* repentance, and *higher* degrees of faith: that is, to obtain more adequate views of his own guilt, and more exalted apprehension of the grace of the Saviour. It is the duty of the Christian to be in the exercise of increasing repentance and faith, *during life*; and therefore to be in the diligent use of the means calculated to bring the *objects* of these graces more fully before the mind. He can repent, only so far as he knows what he is to repent of; and he can believe, only so far as he learns *what* he is to believe.

Is the sinner to be directed to do any thing *before* he repents and believes? He is neither to *delay* repentance and faith till he has done something else; nor is he to delay the performance of practical duties, on the ground that he has not yet repented and believed. I would not be understood as intending to decide the question, whether, in the order of nature, certain exercises of the renewed mind must not *precede* others; whether conversion begins always with repentance, or faith, or love. If there is any invariable order in these exercises, they may succeed one another so *rapidly*, that the necessity of this order can furnish no excuse for any perceptible delay, with respect to either of them, or with respect to the commencement of practical godliness.

But how, it may be asked, is the including of Christian *practice* among the duties required of the sinner, consistent with the orthodox doctrine, that the *first* duty to be pressed upon every sinner, is immediate *repentance*? "God commandeth *all* men—*now* to repent." I answer, that according to the statement which I have made, immediate repentance is required. But if repentance be understood in the limited sense, as consisting in sorrow for sin, this is not the *only* duty immediately required, as is manifest from the texts which have been quoted. It ought to be observed, however, that according to scriptural usage, the word repentance has commonly a much more *extensive*

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signification. It includes Christian practice. It is turning from sin to holiness. It is reformation of heart and life. It is ceasing to do evil and learning to do well. In the scriptural sense, therefore, to call upon a man to repent, is to call upon him to enter immediately upon a life of holy obedience. When the wicked man turneth away from his wickedness, and doeth that which is lawful and right, he shall save his soul alive. Ezek. xviii. 27.

It may be farther objected, that a man must first have *faith*, before you set him upon the performance of *external* duties. Without faith it is impossible to please God. But what is the *nature* of the faith which is spoken of in this passage? It is undoubtedly saving faith; for the apostle says the just shall live by faith; and adds, We are of them—that believe *to the saving of the soul*; and then immediately enters upon that description of faith which is continued through the 11th chapter of Hebrews; and which is by far the most particular account of this grace any where to be found in the scriptures. And what is the representation here given of the faith without which it is impossible to please God? Is it described as a faith which is exercised solely or principally in *contemplation*, or acts of devotion; which is confined to abstract feelings, unconnected with conduct; which *precedes* all attempts at practical godliness? Is it not rather spoken of as chiefly expressed in the *life*; as *accompanying* external duties? By faith Noah prepared an ark. By faith Abraham obeyed, and sojourned in the land of promise. By faith he offered up Isaac. As James expresses it, faith wrought *with* his works. By faith Moses forsook Egypt. By faith others subdued kingdoms, wrought righteousness, wandered in deserts and mountains, &c.

But by exhorting impenitent sinners to practical duties, shall we not be in danger of leading them to rely on mere external *morality*, as a *substitute* for inward piety? We shall, undoubtedly, if we *confine* our exhortations to external conduct; if we do not insist upon the necessity of love, and faith, and penitence, to render *any* action acceptable to God. But enjoining upon sinners the immediate performance of *every* duty, both internal and external, is not encouraging them to believe, that the latter class *alone* will entitle them to salvation. They may *pervert* the truth, in this case, as well as in others. Yet the proper way to guard against this perversion, is to exhibit the truth to them, not in any mutilated and distorted representations, but in the full and fair proportions in which it is presented in the scriptures.

It may be said again, if the sinner should not mistake external morality for *real holiness*; yet he will be in danger of relying upon his works, as *recommending* him to the mercy of God, and *preparing* him to receive renewing grace. This is very possible, and I fear very common. Yet the proper way to counteract the destructive influence of error, is not to *conceal* the truth, but to bring it forward in such a manner as to *correct* the ERROR.

[To be concluded.]

INTELLIGENCE FROM LIBERIA.

By the United States' Ship Ontario, despatches have been received from Liberia, bearing date up to the 21st of December; representing the

Colony to be in health, peace, and prosperity.—The highly interesting letter from Mr. Ashmun, will be published in our next number. We extract from it a few sentences.

"The established state of the Colony—a treasure of past experience—the confirmed health of the settlers—our better knowledge of materials for every useful work—and, a path trodden smooth by use, begin, now, as the fruit of perseverance in the unfavourable circumstances of former years, to requite in a fuller measure, the labour and expenses bestowed on the improvements of the Colony. Every month adds to it some new acquisitions, discloses some new resources—or produces some new valuable improvement. The dry season is but just settled.—Four new decked schooners have, however, been already built, fitted for sea, and actually gone abroad under the flag of the Colony.—Three more of the same description, all new, will follow in a very few weeks—and these exclusive of three more decked vessels, and a variety of open coasting craft before in use. Most of these vessels have been wholly built at Monrovia, of country materials, except iron, copper, pitch and cordage. We have the present year succeeded in introducing cows into the Colony from the interior. Formerly they were prohibited, and male cattle only suffered to be sent to market. We have now fourteen cows, and begin to get milk in considerable plenty. We have a path open, about 120 miles towards the Northeast; by which we receive as many bullocks as we choose to order.

We have at length, succeeded in possessing ourselves of that invaluable animal, the horse.—Francis Devany deserves the credit of introducing the first, a vigorous steed, a few weeks since. Several others are now ordered."

Mr. Ashmun then proceeds to mention the different species of domestic animals and products rearing, and which it is believed will ever hereafter abound in the Colony. We must defer his statement until next month.—*African Repos.*

CONVERSION FROM UNITARIANISM.

A pamphlet containing twenty pages 12mo. entitled, "Letter from a Gentleman in Boston to a Unitarian Clergyman of that city," is just published from the press of Mr. T. R. Marvin, 32, Congress-street. We have perused it with considerable interest. It appears that in the last summer, the author, supposed to be L. Tappan Esq. who had long been a zealous Unitarian, having entertained some doubts of the truth of his opinions, commenced a re-examination of the principles of Christianity. In November, the Unitarian Clergyman addressed to him a letter, inquiring the result of his investigations. The pamphlet now published, is the reply to those inquiries. As the author has been an active and generous member of the Unitarian denomination, and now considers it his duty to endeavor to promote an entirely different system, his testimony is in many respects valuable, especially as to his convictions of the comparative moral tendency of the two systems.

Mr. T. remarks, that his change of sentiment has not been made suddenly, but with anxious inquiry, and with prayer. Some of his happiest hours had been passed with those from whom he now withdrew, and his separation from them

would not have occurred but from conscientious motives. For many years he had seen, that the Unitarians did not give equal evidence with the Orthodox, of spirituality and liberal giving. He was persuaded that they did not, in an equal degree, consider their property as consecrated to the cause of Christianity, and that they were greatly deficient in a devotional frame of mind. His knowledge of Orthodox opinions had been derived chiefly from Unitarian writings, from the glaring defects of Orthodox professors, and from the extravagant language occasionally used by individuals among them. But during the present year, having heard many instances of lax conduct among Unitarians, and witnessed many misrepresentations of the opinions and motives of the Orthodox, he has paused and made the mental inquiry. Is it possible that truth can produce so much erroneous practice?—Having resolved on reviewing controverted topics,—on reading the Scriptures more attentively,—being more constant and interested in devotional exercises, &c. he has come to this important result—That the arguments for the Unitarian faith are less sound than he had apprehended; that many representations of the Orthodox by their opponents are incorrect; that the Orthodox opinions produce more inward piety, and devotedness to the cause of Christianity, &c. than the opposite views. Mr. T. found too, that his own religious faith had been more a speculation, than a subject dear to the heart. He then notices several characteristics of a Christian, in which, in his opinion, the Orthodox far exceed the Unitarians.

1. *Prayer.* It is conceded by many Unitarians, that the Orthodox are more observant of prayer. He is credibly informed, that there are whole societies of Unitarians, which do not contain a single family (the minister's excepted) where family prayers are observed.

2. *Observance of the Sabbath.* It is admitted that the Orthodox are more scrupulous in keeping the Lord's day holy; that they refuse to travel on this day, and attend public worship more constantly than their opponents.

3. *Use of Money.* The Orthodox give largely, the Unitarians stintedly. Mr. T. adduces the fact, that the American Unitarian Association, though a popular society, obtained from its members annually but a little more than three thousand dollars.

4. *Religious Instruction.* The Orthodox are most thorough; in visiting and instructing the poor and ignorant; in teaching their domestics and children; in Sabbath School instruction; in imparting the Bible, &c. &c.

5. *Seriousness.* Who, asks Mr. T. refrain from injurious amusements? Who refuse to patronize Theatres? Who love social religious meetings? Who are in favour of discreet church discipline?—Must not the candid observer answer—the Orthodox?

6. *Missions.* After laborious exertions of Unitarian essayists and ministers, the Unitarians of India, G. Britain, and the United States, have agreed to support one missionary in a foreign land!

Mr. T. observes that the religious community is divided into two classes, and though mixed with many denominations, are kept asunder chiefly by their feelings and opinions on one subject, *namely, Regeneration*—one class believing that

religious principles and affections may be ingrafted upon the mind and heart, as other valuable instruction is given, by example, precept, and a sense of utility; the other believing that a radical change must take place in our natural inclinations, without which all these motives will be ineffectual. Mr. T. avows his conviction, that the Orthodox opinions, on this point, are scriptural; and no Biblical criticism can triumph over a faith, that acquires its knowledge from the human heart, and finds the illustrations of Scripture in the history of man.

It is not our intention to give a minute account of all the remarks in this epistle, but we cannot omit one extract towards the close, on the subject of Universalism, and the practical influence of Orthodoxy. It is as follows:—

"The Unitarian body are divided in opinion on this subject. I have never known one of them, however, who professed positively to believe in the eternity of future punishment. A few believe in annihilation, and the great majority in final restoration. I believe in eternal punishment; and it appears to me, that a contrary belief counteracts nearly all the good effects of preaching, that is not built on this foundation. None, or a limited punishment, seems to encourage men to sin.—Punishment, hardens the criminal, and a continuance of it apparently renders restoration more hopeless, in the eye of reason, than at the beginning. None believe that the fallen angels will be restored; and why is it more unjust in God to punish the higher order of intelligences eternally, than man? The Unitarians generally do not differ, as I can find, from a large class of Universalists, who believe in final restoration.—Would not an union take place between these parties, if the Unitarians considered it a matter of policy so to do? Were this union to occur, do you think godliness would be promoted? Would not society wear a worse and more threatening aspect?"

"When I consider that Orthodox preaching produces such remarkable changes in private character as we often observe, and in communities; that it touches a chord in the human breast, that no other preaching does; that it produces a life of self-denial, prayer, sympathy, generous exertion for others salvation, and peace, joy, and triumph in death; and that Unitarian preaching usually effects no striking changes in the character of individuals, or societies; that it creates no bond of hearty union between its professors; that it does not generally afford a ground of triumph in the prospect of death, but the contrary;—I am constrained to adopt those opinions, which, on a fair examination of the Bible, of individual character, and of society, produce the best fruits."—*Chris. Watchman.*

DUELLING.

A bill to suppress duelling has passed the house of Assembly in the state of New York, 61 to 57. The first section declares the inflicting of a wound in a duel, beyond the bounds of that state, from which death ensues in the State, murder: the second subjects the seconds to the punishment of felons, whether death ensues or not.

WESLEY'S TESTAMENT.

That Wesley's Testament has been carried through the country, and circulated by Methodist presiding

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elders, circuit riders, &c. none will dare to deny. And how many families there are connected with the Methodist church, who have *no other Testament* than Wesley's, it is impossible to say. The copy from which the following extracts are taken, was published in New-York in 1815, by 'D. Hitt and T. Ware, for the Methodist connexion in the United States.'

TESTAMENT.

John vi. 64.—But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him.

Acts iv. 27, 28.—For of a truth, against thy holy child Jesus, whom thou hast anointed, both Herod and Pontius Pilate, with the Gentiles, and the people of Israel were gathered together, for to do whatsoever thy hand and thy counsel determined before to be done.

Jude 4—For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ.

Rev. xxii. 19.—And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.

These are few of the many alterations, Mr. Wesley has made. Let the reader say whether they are important or not.—*Charleston Observer.*

WESLEY'S ALTERATIONS.

John vi. 64.—But there are some of you who believe not. (For Jesus had known from the beginning who they were that believed not, and who would not betray him.)

Acts iv. 27, 28.—For of a truth, both Herod and Pontius Pilate, with the Gentiles and people of Israel were gathered together against thy holy child Jesus, whom thou hast anointed, to do whatsoever thy hand and thy counsel before determined to be done.

Jude 4—For there are certain men crept in unawares, who were of old described before, with regard to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying our only Master and Lord Jesus Christ.

Rev. xxii. 19.—And if any man shall take away from the words of the book of this prophecy, God shall take away his part of the tree of life, and the holy city, which are written in this book.

exists for missionary efforts. We will not attempt to grasp the world. We confine ourselves for the present to the sixteen counties of the Western Union. In these counties are found *One Hundred and Fifty one Thousand* children, between the ages of 5 and 15 years. Of this number only *Thirty-one Thousand* have been gathered into the Sunday School; leaving **ONE HUNDRED AND TWENTY THOUSAND** deprived of its blessing! Let it be remembered, too, that a great majority of these 120,000 have scarcely any religious instruction. Where Sunday Schools are not, we seldom find the preaching of the gospel. Christian parents are proportionably scarce, and the great mass of the young are permitted to grow up ignorant of God, of their future destiny, and of the way of salvation through a Redeemer.

Well-authenticated facts warrant this conclusion. Look for a moment, at the state of New-Jersey. Here are found in this small state, where Sunday Schools are just beginning to be extensively introduced, *Seven Thousand* families destitute of the Bible,—*Fourteen Thousand* adult persons who cannot read,—and nearly *Twelve Thousand* children who are receiving no education! Contemplate these facts, ye who assemble together, to offer up your united supplications to the throne of mercy; and say what shall be done.

The employment of missionaries is no longer a subject of experiment in Sabbath School operations. The fact is worthy of remembrance, that in all the counties of our connexion, where missionaries were employed the last year, the number of Sabbath Schools was greatly increased. In several counties, the number of scholars was *doubled*; and in two, *QUADRUPLD*, by their exertions. In the city of *Philadelphia*, where the Sabbath School interest has always been high, a missionary has been recently employed, the result of whose efforts is an increase in the number of scholars, of from three to four thousand.—Many facts equally interesting, and to the point, might be selected. They have been scattered along through the *Visitant*, and are doubtless familiar to our readers.

From twelve to sixteen missionaries will be required in our Union, on the opening of the spring. Several of the county societies have resolved each to employ *two*. Let it be our prayer that each of the sixteen counties may take hold of the work, and with vigorous efforts, under the controlling power of God, succeed in clearing up its uncultivated wilds, and putting its part of the great vineyard under an efficient system of moral culture.

Two or three missionaries only are yet appointed. Let us entreat the Lord to send us, for this important service, *men after his own heart*;—men of judgment and discretion, full of an enlightened enthusiasm for the moral welfare of their country, of a patient energy, not to be damped by even many discouragements, and fully possessed with the idea that the Sabbath School system is the means ordained of God to purify the minds of the children of America." We have embarked in a great undertaking. Under God, success depends mainly upon the character of the men whom we send forth. They may do an injury to the cause, which years can scarcely remove.

Missionary Intelligence.

SABBATH SCHOOL MISSIONARIES.

The following remarks from the Western S. S. *Visitant* we hope will be heard and acted upon beyond the limits of the Western District.

No object strikes us at the present time, as of more importance than that of prayer for the Sunday School Missionaries. "The harvest truly is plenteous, but the laborers are few: Pray ye, therefore, the Lord of the harvest, that he would send forth laborers into his harvest." If this subject is viewed, in any good degree, with that interest which it may justly claim, it will occupy a large place in the prayers which may be offered upon this occasion. The friends of Sunday Schools are assembled together to implore a blessing upon the young; not merely upon their own schools, but upon the whole multitude of the rising generation. In this object are involved all the hopes of the church—all the interests of the Redeemer's kingdom. It is large enough to swell the most capacious mind,—important enough to call into requisition the strongest powers.

A few simple facts will show the necessity which

If the Lord be not at the helm, shipwreck will befall us.

The present year we look upon as big with important events. Never within our recollection, have the "signs of the times" presented prospects of equal interest. But God carries on his designs through the instrumentality of his people. We must pray; and not only pray, but act. If we stand still we cannot see his salvation.

From the Western Recorder.

AN EXAMPLE FROM THE SANDWICH ISLANDS.

MR. EDITOR—One of the thousand, whose spirits were stirred while listening to the missionary's story, so modestly told in your village, on the last Sabbath evening, week, wishes to hold before the eye of your readers one of the facts then stated. "So mightily grew the word of God, and prevailed," in the Sandwich islands, that those out breaking immoralities which had made the name of that people a by-word, were put down by law, almost immediately upon the introduction of the gospel. The penalty annexed to the law prohibiting intemperance, was nothing less than banishment. In addition to this, wherever the truth had free course, *every distillery* was swept by the board.* I did not gather from the statement of Mr. S. that this was done at the dictation of the missionaries, or even at their suggestion. It seemed to be one of the legitimate effects of that *undefiled* religion which is full of *good fruits*. It was the spirit of the gospel, standing forth in the substantial reality of decisive action.

I design not, Mr. Editor, to expatiate either in the abstract or the aggregate, upon the evils of intemperance. That there are evils in its train, and deadly evils, and to a fearful extent damning evils, I most rootedly believe. An imperfect outline of them has often been drawn; but the filling up of the picture is work for no mortal hand. During the last year, a master spirit threw upon the canvass a group of glowing tints, and reared aloft the picture, for the world to gaze at. A portion of our Zion has steadfastly beheld it till her soul is filled with shuddering; and her arm, girded with strength, is already lifting itself up for effort. Nor is this all. An alarm has been sounded through the land; the moral sense of the people has shaken off its lethargy, and come forth to the wakefulness of vigilance, and the energy of action. Thousands of our citizens have "bound themselves by an oath," to entire abstinence from spirituous liquors. Hundreds of families have made common cause, and driven the monster from their dwellings. Farmers, mechanics, and manufacturers, who have made the experiment, tender their downright testimony against it, saying with a loud voice—Those in our employ are more healthful, civil and industrious, without it than with it. Medical men and medical societies, all

* This is not a solitary case. The same effects have followed the introduction of the gospel among the Indians in Canada. Some of the tribes have, by an unanimous vote, excluded ardent spirits from their territories. Since the establishment of the Moravian missions among the Esquimaux, on the coast of Labrador, with four-fifths of the entire population, ardent spirits are found only in the medicine chest.

over the land, have thrown into the scale their strong remonstrance, saying—Taste not, handle not. It diminishes strength; is not a preventive of disease, but paves the way to it. It is a pest and a curse, biting like a serpent, and stinging like an adder. Sober fact has come forward, with evidence to prove that it digs the grave for *thirty thousand* of our own citizens *every year*, and hurls them staggering to the bottom; that it occasions more than half the bankruptcies—creates three-fourths of the pauperism—increases the amount of crime, and conducts to prison and the scaffold more victims than all other causes combined! A flood of details like these has recently been poured upon the public vision.

Now, Mr. Editor, in view of these facts, where is the *sober* man that loves his neighbour and his country, who will refuse to put on his armour, and go forth to wage a war of extermination against the common enemy. And where, let me ask, is the *Christian*, that loves his neighbour's *soul*, and desires his country's *salvation*, who will refuse to wield the resistless weapons of *example* and *influence* against this wide-wasting destroyer?—Will *christian* merchants, full in the face of these facts, still continue to deal out from day to day this deadly poison to body and soul; and thus, with their own hands, seal up the eyes of thousands in the wakeless sleep of the second death? Will *christian* distillers, with these incontrovertible facts glaring upon them, continue to pour a stream of liquid fire through the veins of their country, to burn up its vitals! The Sandwich islanders extirpated the evil, root and branch, the moment that the gospel lifted upon their souls the earliest and feeblest dawns of its light. They did not stop to parley with the enemy; nor to debate the matter with appetite; nor to listen to the pleadings of self interest. They bowed not to the antiquity of custom. They made no abatement for the inveteracy of habit but forth they went. Their eye spared not; their soul pitied not. "*No quarter*," was their watch word. And what is the sequel of the story? 'Tis this: They are no longer blighted by that curse, which is denounced against him "who putteth the cup to his neighbour's mouth." "How, then, will ye escape," who *fill* the cup, or ye who *distil* it?

JOHN KNOX.

From the London Baptist Magazine.

REVIEW OF THE BAPTIST MISSION IN CALCUTTA.

The Missionaries now residing in Calcutta commenced their united operations there in the year 1817; a course which they felt themselves constrained to adopt, in consequence of their conscientious disapproval of the steps then taken by the Missionaries at Serampore, in asserting their independence of the Society in England, as expressed in their letter of that year. There was then no place in the metropolis of the East, or indeed in all India, devoted to native worship; they, therefore, like their predecessors, began their work by going into the streets and highways to preach to the natives. Having persevered in this way for some time, with great inconvenience, they thought it would be desirable to raise sheds in different parts of the city, to which they could constantly resort; which led to the building of the native chapels. At first, however, they had no means

of building a place, nor were they certain, if one were built, that the natives would enter it to hear the Gospel. The first consideration led them to form an Auxiliary Missionary Society, by whose assistance they were enabled to raise one chapel; and this, upon trial, succeeded far beyond expectation, as crowds flocked to hear the word whenever it was opened. The plan proving successful, was extended, and has since been adopted by all denominations of Christians in Calcutta; so that there are now many places raised by the liberality of Christians on the spot, where the Gospel is faithfully preached, and where a number have been brought to the knowledge of the truth. Five such places are now connected with the Baptist Society, in one or other of which there is preaching every day. Besides the assistance which the European brethren are able to render, Carapet, Kirkpatrick, and Panchoo are constantly employed in preaching in them to numerous congregations.

After some time, the Missionaries commenced worship in their own private house on a Sabbath evening, the day being employed in preaching to the heathen. Having formed themselves into a small church, they continued gradually to receive additions, till it was thought necessary to build another English place of worship. A spot of ground having been obtained about two miles from the Bow (or Lal) Bazar Chapel, the building was commenced, which, including the ground, cost 26,000 rupees. By the strenuous exertions of the church, and the generosity of the public, this sum was raised in Calcutta, and the place is now out of debt. The church consists of about ninety members, and though the majority of them are poor, they willingly contribute, according to their ability, to the spread of the Gospel. Rent in Calcutta being exceedingly high, they had no prospect of supporting a minister, unless they could surmount this obstacle; they have, therefore, lately purchased a piece of ground adjoining the chapel, for which, and building a wall round it, they have already paid, and their next effort will be to raise the dwelling house. In addition to these exertions, they defray the current expenses of their own chapel, and of the native places of worship in the city. They have also lately formed a Ladies' Association, which it is expected will be able to maintain the station at Doorgapore.

When the Missionaries had entered on their labors among the natives, they found a great need of a press, to print tracts and various portions of the Scriptures for distribution. They had however, then no means of getting one, and still less prospect of obtaining a printer; but it was not long before Mr. Pearce, having found it impracticable to remain at Serampore, came down to Calcutta and joined them. This enabled them to commence their operations in the printing department. Their beginning was indeed a small one, their whole establishment consisting of only one press, and one fount of Bengalee types, with three or four natives to work them. Having no prospect of assistance, either in India or England, they were left entirely to their own resources, which, under the blessing of God, were gradually enlarged, so that there are in the office now as many presses as employ seventy-four men, and as many types as are sufficient to print in forty languages or dialects. In addition to these,

a foundry is connected with the office, capable of supplying its increasing demands. The Harmony of the Gospel has been printed and widely circulated in the Bengalee and Hindoostanee languages. A new version of the Psalms has been prepared and printed for the Calcutta Bible Society, and the Secretary of that Institution at the time expressed his hopes that these labors might be extended to the other parts of the sacred volume, the Society being desirous of procuring improved versions of the Scriptures in those languages in which their circulation is extensive.

The London Missionary Society announce the decease of the Rev. Samuel Trawin, their late Missionary at Calcutta, which took place August 3; and that also of Mrs. Humphreys, wife of Rev. James Humphreys, Missionary of the Society at Malacca, on the 29th of May.

By a letter to this Society from the Rev. Henry Crisp, dated at Madras, August 17, 1827, it appears that Messrs. Reeve, Crisp, Dyer, Jennings, and their wives, and Miss M. Newell, arrived at Madras, July 17. They had a pleasant passage, were in good health, and were treated by the master of the vessel, Capt. Denny, with much kindness and respect. The Missionaries were allowed to perform public worship every Lord's day, with the sailors, on the fore-castle of the ship. They were very attentive to the word of God, and gratefully accepted the books and tracts which were presented them. Mr. and Mrs. Dyer, and Miss Newell, had proceeded to Malacca and Singapore. Messrs. Reeve and Jennings had also left for their stations: the latter had arrived at Chittoor, and was agreeably welcomed by the people.

Rev. Mr. Freeman, and Mr. Le Brun, &c. of this Society, had arrived at Madagascar in August last, and were welcomed by king Radama and prince Rataffe.—*Chris. Watch.*

A HOME MISSIONARY GONE.

The Secretary of the A. H. M. S. says: "It is our mournful duty to announce to the patrons of this Society the death of one of its most useful and promising Missionaries, the Rev. WILLIAM LOWRY, of Indiana. Mr. L. was a member of the class who left the Theological Seminary, Princeton, in the autumn of 1826, and having spent about one year in Virginia, where his labors were highly acceptable and useful, he was induced by the solicitations of the destitute in the West to change the field of his labors, and was received under the patronage of this Society as a missionary in Indiana in October last. His reports had been of an encouraging character, and high hopes were entertained of his continued and conspicuous usefulness in that State. But the Master whom we serve has been pleased, in an unexpected moment, to remove him from that interesting field of enterprise and promise."—Mr. Bush of Indianapolis informs the Secretary, that "he was drowned in attempting to cross the Drift-wood Fork of White River, in a canoe, at a high stage of water, and in the vicinity of a mill-dam. Being inexperienced in the management of water-craft, he found himself, when he had gained the main channel, unable to contend with the force of the current, which was bearing him, in spite of all his efforts, towards the dam, the descent of which he

seems to have deemed certain destruction, and as the only alternative—and that alas! a hopeless one! he leaped from the little vessel into the midst of the stream, and was soon ingulphed beyond recovery."

He was about to be settled as Pastor of a little church in the vicinity of Indianapolis.

RELIGIOUS INTELLIGENCER.

NEW-HAVEN, MARCH 29, 1828.

HISTORY OF THE GREEK REVOLUTION.

Dr. Howe has issued proposals for publishing by subscription, a history of the Greek Revolution, from its commencement to January of the present year.—Dr. Howe has been for some time a surgeon in the Greek service, and is now absent on a mission to his country to solicit funds for the establishment of hospitals among them. His materials having been collected on the spot, and his profession having necessarily introduced him to an intimacy with men as well as events, will impart that local and particular interest which a mere compilation must lack. Added to these facilities Dr. Howe's science, and official privileges, must ensure for his work authenticity, and his generous enthusiasm may warrant us in expecting a rich store of incident and variety of interest.

As the appearance of the publication is to depend on the success of his subscriptions, it is to be hoped that the public will not deprive themselves of it by neglecting to encourage it.

Subscriptions are received at the bookstore of Mr. Hezekiah Howe, in this city.

The volume is to contain 450 pages octavo.—Price, \$2.50.

For the Religious Intelligencer.

INFANT BAPTISM.—No. XI.

NINTH OBJECTION.—*The Jewish was not, like the Christian Church, built on the COVENANT OF GRACE: and therefore there must be a fundamental difference between them.*

This is the last objection which I propose to consider: and is one which has probably operated more than any of the others, to prevent a universal belief in the essential sameness of the Old and New Testament Churches. If this objection can be supported, it must be weighty indeed; but I am confident it can be shown that the objection is not founded in truth. I hope the reader will not be impatient if some more time is spent on this, than on any of the preceding objections. Let the following things be considered, and it must appear evident that the Jewish as well as the Christian Church was built on the covenant of grace.

1. All the promises which God makes to his creatures, must belong, either to the covenant of *works*, or to the covenant of *grace*. In the covenant of works the promises are made to nothing short of sinless obedience: "The man that doeth them shall live in them; the man who does the commands of God perfectly, shall, by virtue of that obedience without the need of grace, live; that is, he shall enjoy the favor of God." "As many as are of the works of the law," (to wit, as many as depend on the covenant of works for acceptance,) "are under the curse; for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them." The covenant of works has no doubt been revealed with additional clearness since the fall of Adam; but never as a foundation on which to build

our hopes of acceptance with God. There is nothing more offensive to the God and Father of our Lord Jesus Christ, than to see sinners go about to establish their own righteousness; and it was offensive so far back as the days of Cain and Abel. If the covenant on which the Jewish Church was founded were not the covenant of grace, it must have been the covenant of works; and this supposition would be in the highest degree derogatory to the character of Jehovah; since it would imply that in his covenant with the Jews he "framed iniquity by a law," by teaching them to expect his favor on account of a course of self-righteous observances. But the truth is that he taught them a very different lesson from this. "Understand therefore," said Moses to Israel, "that the Lord our God giveth thee not this good land to possess it, for thy righteousness; for thou art a stiff-necked people." The prayer of Daniel was in harmony with this declaration of Moses: "For we do not present our supplications before thee for our righteousnesses, but for thy great mercies."

2. It was the very intent of the ceremonial institutions, by which the church of Israel was constantly instructed to teach men acceptance with God through the righteousness of the Redeemer in distinction from the works of the law. All those sacrifices and ablutions were calculated to teach them their need of the expiatory sufferings of Christ, and of the influences of the Spirit. The law of typical ceremonies was a school-master to lead them to Christ: and the moral law, with its awful penalty, was given to drive them away from itself, to depend alone for salvation on its great Fulfiller. It was also given as a perfect rule of obedience to God.

3. The Church of Israel, it is evident, grew out of the covenant which God made with Abraham. The same covenant which God made with Abraham he renewed with Isaac; and again with Jacob; and the same covenant was often renewed with the children of Jacob. That the covenant which God established with Abraham, was wholly founded upon grace, is clearly shown by the Apostle Paul. This is very much the subject of the 3d chapter of his epistle to the Galatians. It is worthy to be noted, that the prominent design of this whole epistle was to establish justification by faith, in contradistinction from justification by a legal righteousness. Among other things he brings into view the religion of Abraham, and the covenant which God established with him, to help him support the doctrine of grace, in distinction from that of works: but if the religion which the patriarch possessed, and the covenant in which he trusted, had been of a self-righteous character, the case of Abraham would have been far from giving support to his argument. The apostle shows that the good contained in this covenant was by *promise*, and not by the law: also that the covenant was confirmed of God in Christ; and that the law which was given at Sinai a long while after, could not operate against the promise; as much as to say, The covenant of works was not revealed to destroy the covenant of grace, which was the foundation of all the hopes of his people. The law was not given at Sinai to convert the covenant which God had before made with Abraham, into a legal covenant; in whole, or in part.

4. The token by which the Jewish Church was distinguished, was not a seal of the covenant of works, but a seal of the righteousness of faith. Rom. iv. 11. It would be unaccountable that a people, who were by divine appointment established on a covenant of works, should by divine command be distinguished from other people by the seal of the covenant of grace. When it is said that God gave Abraham the covenant of circumcision, the meaning is, that he gave him that covenant of which circumcision was the seal; and that was the seal of the righteousness of faith, in distinction from the righteousness which is by the works of the law.

5. If the foundation of the Church of Israel had

not been grace, where would be our privilege in being brought into their covenants of promise; and in being grafted into their olive tree, to partake of its fatness? Sinners could draw no fatness from a tree that had not its root in the covenant of grace. We all know what answer is to be given to the demand, made by the apostle to the self-righteous Galatians; "Received ye the Spirit by the works of the law, or by the hearing of faith?" "The law worketh wrath;" as it affords no redemption from the curse; or from that iniquity which fits us for its infliction.

After all there may be those who will think the language of scripture is explicit on the other side of the question; and will therefore conclude there must be some fallacy in all the reasoning which has been made use of to prove, that the Church under the Old Testament was built on the same gracious covenant, which is the foundation of that which now exists under the Gospel. The portion of scripture which probably is most relied on to support the objection, now under consideration, is found in the 8th chapter of the epistle to the Hebrews. In this chapter the writer shows, that Christ is the Mediator of a *better covenant*, established upon *better promises*. He speaks of the first covenant as faulty, and therefore giving place to the second; which he says was not according to the covenant that was made with the house of Israel and Judah when they were brought out of the land of Egypt; and he closes the subject by saying, "In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old, is ready to vanish away." On the seeming difficulties presented by this portion of scripture, I remark,

1st. That the first covenant which is here represented as decaying, waxing old, and being ready to vanish away, does not mean the covenant of works, but the covenant which was exhibited in the sacrifices of the Old Testament. The covenant of works, as affording the least hope to man, vanished away long before this; even as soon as the forbidden fruit was tasted in the garden of Eden. The covenant of works knows nothing of the shedding of blood, nor the forgiveness of sins; but the law of typical observances, which was then vanishing away, kept both these constantly in view. The covenant of grace was not first made known by the incarnation and death of the Redeemer, but by types which shadowed him forth. This manner of dispensing or exhibiting the covenant of grace, is here termed the first covenant; and the more luminous dispensation of the same covenant after the offering of the true sacrifice which taketh away the sin of the world, is termed a new or second covenant. The two methods of dispensing the covenant could not consistently co-exist; therefore the first was removed to give place to the second.

2dly. We are now prepared to see in what respects the second covenant is *better* than the first. The melioration does not consist in changing the nature of the covenant but in the manner of exhibiting it. The covenant has been the same in all periods and under all dispensations. When the types were in use, it was not themselves, but their antitypes which were trusted in for salvation. The atonement of Christ and the sanctifying influences of the Holy Ghost, and not the typical atonements and ablutions were all the foundation of hope to Abraham and to his seed; even such as walked in the steps of the faith of their father. The covenant then contained sure mercies to all who truly took hold of it. Grace was as permanent a blessing to all who received it as it is now. It was the whole object of that shadowy dispensation to exhibit Christ and his salvation. To do it by types was the best possible method for the time which preceded the manifestation of God in the flesh. It was altogether better than mere preceptive instruction, without the aid of typical representations. But as an actual survey of any country will give us a better knowledge of it, than can be obtained by means of the best map, so

the actual appearance of the Redeemer, who after spending several years in the character of a preacher of righteousness, offered up his life a sacrifice for our sins, poured a flood of light on the mystery of redemption. Immediately the shadows fled away; for the Church needed them no longer, being now in the possession of the substance itself.

It will still be urged, that it is said concerning the new covenant, not only that it is better than the old, but also that it is established upon *better promises*; and how can it be established upon better promises if it be the same covenant, with no other change than the manner of dispensing it? This I consider as having the appearance of a more serious difficulty, than any which has thrown itself in our way; but it is by no means insuperable. The "better promises," which are attributed to the new dispensation, refer to one or the other, or to both of these things.

First. To the *actual existence* under the New Testament, of the things prefigured under the Old. They are called better promises because they are the very things which the Old Testament promised; that is, which it promised should take place under the new dispensation. To have the Saviour is a far greater privilege than to have the types and predictions which pointed to him. The believers who lived before Christ, in distinction from those who have lived since, are represented as dying without having received the promises: *God having provided, says the apostle, some better thing for us, that they without us should not be made perfect.* Heb. xi. 13, 39, 40. The promises which relate to heavenly felicity, believers under both Testaments die without receiving; but the promise which was made to believers under the first Testament, in relation to the advent of the Redeemer, and which they died without receiving, believers under the New Testament have actually received. By *better promises*, the apostle appears to have meant much the same as *better privileges*; or a more perfect exhibition and enjoyment of the blessings which had been promised under the former dispensation. What they saw through a glass darkly, we see face to face. Under that dispensation there was a veil on the promises; which veil is done away in Christ. Salvation by grace was the hope of believers then, as it is under the Gospel; but it was not possible that it should be manifested to them with the same clearness.

There are some who entertain an opinion, that all the good which God promised to the nations of Israel as a reward of their obedience to the covenant he established with them, consisted in *temporal blessings*; such as a numerous progeny, long life, and fruitful fields in the land of Canaan. That such an opinion is erroneous and derogatory to the character of the God of Israel, is made evident by a remark of the apostle concerning this good land which he promised them: "But now they desire a better country, that is, a heavenly: wherefore God is not ashamed to be called their God; for he hath prepared for them a city." Heb. xi. 16. Jehovah would have been ashamed, after engaging to be a God to Israel, to have given them nothing but an earthly country; and it is as dishonorable to him, to suppose that the promised land intended nothing more than the literal Canaan, as to suppose that the beastly sacrifices of the Old Testament did not look beyond themselves, and that they made all the atonement for sin which was ever designed to be made. The typical atonements have given place to that which has real efficacy, and the promises of the Old Testament are shown to contain spiritual and eternal blessings. And since the promises are divested of their earthly dress, so that instead of long life eternal life is now promised; and instead of Canaan, heaven itself; this suggests one reason why the new covenant or the new dispensation of it, is said to be established upon better promises.

Secondly. Another very important thing intended in this chapter by the better promises of the new cov-

enant, is the increase of divine influence which the Church was encouraged to expect under the new dispensation; and especially in that part of this period when the earth shall be filled with the knowledge of the Lord. The Holy Spirit is the principal gift which Christ procured for the children of men. By his new creating power the Church rises into existence; is continued, enlarged, and blessed. If the Church has living instead of lifeless members, it is because the Spirit has given them life; for the Spirit quickeneth, the flesh profiteth nothing. If her members are truly penitent, it is because the Spirit has reproved them of sin; if full of faith it is because they are full of the Holy Ghost; if they pray as they ought it is because the Spirit helpeth their infirmities. Their joys, which are a prelibation of future blessedness, are the fruit of the Spirit: and their fellowship with all holy beings in heaven and earth is the fellowship of the Spirit. In view of all this, it cannot appear strange, that the revelation of the divine purpose, to multiply the influences of the Holy Spirit under the Gospel dispensation, should be represented as constituting a new covenant, established upon better promises. This cannot appear strange when it is recollected that the Saviour made the difference between the former and latter dispensations, to consist, the one in withholding, and the other in giving the Spirit; which last could mean no more than its being given in greater measures.

Let us for a moment examine the passage before us, to see if we can discover the difference between the covenant which the Lord here promises to make with the house of Israel and Judah in the days of Messiah, and the covenant which he made with their fathers when he brought them out of the land of Egypt. The difference, as here stated, is not made to consist at all in the structure of the covenants, but in the different hold which these covenants have on the hearts of those with whom they are made; which is represented as being manifest by their adhering and not adhering to their engagements. Some, however, continued in the covenant which was made with them at the time of their leaving Egypt; and some have failed to continue in the covenant which has been made with them under the Gospel. And I may add, no one under either dispensation, ever failed to continue in the covenant who had once become interested in it, by having the law of God written in his heart. On this point all Calvinists will be agreed, however different their sentiments on the subject of the Church's identity.

The promise of more abundant divine and gracious influence, gives a great preference to the New Testament Church; and is one important reason why it is said to have better promises. The Church must consider it a better promise to have it said to her, "Thy people shall be all righteous," than merely to be told that some such characters should be found among her members. The promise, "And all thy children shall be taught of the Lord," is very precious; it is better than to have but a few of her children thus taught; and it looks forward to a day when faith and faithfulness will be made to realize the rich blessings of the covenant. But if better promises, (in this sense of better,) place the New Testament Church on a different foundation from that of the Old; then the Church in the Millennium must be viewed as essentially different from the Church in all the preceding periods even of the Gospel dispensation. It is worthy to be noted, that it is particularly in relation to this highly favored period it is said, that the Lord will make a new covenant with the house of Israel and Judah, and put his laws in their mind, and write them in their hearts, and make them his people and be their God. In connexion with this it is said, "And they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord: for all shall know me from the least to the greatest." There is no period this side

of the Millennium, to which this prediction will apply. Here then we learn that one important thing intended by the new covenant and better promises, is *Millennial holiness*, great in degree, and wide in its extent; influencing all ages and classes of men.

If these solutions of the difficulty be not satisfactory, let the objector tell in what other sense the promises which God has made to the New Testament Church, can be called better than those which he made to the people of Israel. While they engaged to be his people, he promised to be *their God*. In this promise, (if I do not mistake its import) he gave *Himself* to them; and what more could he give? This is the most comprehensive promise in the Bible. All the other promises are nothing more than branches growing out of this root; or streams flowing from this fountain. The man to whom the all-sufficient Jehovah says, *I will be thy God*, will assuredly inherit all things. Rev. xxi. 7. The better covenant which he engages to make with the house of Israel and Judah in the days of the Millennium, and which is spoken of as being established upon better promises, contains no greater promise than this. Indeed those are the very words of the best promise which will then be made to them: "And I will be to them a God, and they shall be to me a people." If it should be said, The promise is more absolute than before, I answer, On the part of God there can be no difference; he was as faithful to his engagements then as he is now. This is clearly intimated in the passage in the Old Testament to which the apostle alludes: "Which my covenant they brake, although I was an husband unto them; saith the Lord:" that is, "they acted the part of an unfaithful spouse, though I acted the part of a faithful husband." See Jeremiah xxxi. 32. And as to man's part of the covenant it was no less certain in the days of old, that every true Israelite would endure to the end, than it will be in the days of Zion's greatest prosperity. But these latter days will greatly augment the glory of the Church, by diminishing the number of its hypocritical members, and by adding to the holiness of the saints.

There is a passage in the Epistle to the Galatians, which is urged by some in support of the present objection. It is this: "Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing." Abraham, however, was circumcised; and yet Christ profited him much: and Paul himself circumcised Timothy, even after the new seal had been introduced; and yet it did not destroy, or in the least mar his interest in the covenant of grace. In Paul's account circumcision was not a seal of the righteousness of the law, but of the righteousness of faith. But the Galatians had been hearing other teachers, who taught them another Gospel. Had these teachers used circumcision and the types of the former dispensation according to the spirit of their original design, the apostle would not have set himself to oppose them with such vehemence. But he saw that instead of being led by these typical representations to Christ, they had actually made them to occupy His place. He therefore let them know, that if with these views they received circumcision, they must expect no part in Christ; since the two schemes of *grace* and *works*, would by no means coalesce. He also let them know, that in case they made circumcision a seal to the covenant of works, they must remember that they were debtors to do the whole law, as a necessary condition to being accepted of God; since in that covenant nothing short of sinless obedience would shield them from the curse of the law.

ISAAC.

A late arrival from the Sandwich Islands brings intelligence of the death of George Tamoree, (son of the late king of Atooi,) who was educated at the Foreign Mission School, Cornwall, Conn. He died at Oahu in the month of September.

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Revivals of Religion.

The revivals in the neighbouring towns continue interesting. In Milford it is said that about 150 are indulging hope, and a large number attend the meetings appointed for those who are enquiring what they must do to be saved.

In Haddam, we are informed that about fifty experienced what they believed to be a saving change, in two weeks.

The following is a postscript to a letter just received from a correspondent in Lyme :

"I rejoice to inform you that God is mindful of us in Lyme, by visiting us with His Holy Spirit, and bringing a number to see the evil of their ways, the danger of remaining in sin—and the necessity of submitting to Christ, as the rock of their salvation.—About seventy are now rejoicing in hope—trusting that they have passed from death unto life; some neighbourhoods have been, and are yet very interesting."

REVIVAL IN SODUS, N. Y.

[Extract from the Rochester Observer.]

On the evening of the last day of December, while returning from a most solemn and impressive meeting, one soul was suddenly brought to yield in sweet submission to God; and to speak and sing of the wonders of pardoning love. A number of "her friends and neighbors were called together, to rejoice with her," and the *old year* passed out, and the *new year* commenced with rejoicing and mourning; with weeping and exhorting; with praising and praying; while this "first fruits" of the goodness of God was received by every Christian heart, as a *sure pledge*, that he was about to crown the opening year with a rich harvest of his grace.

The first and second weeks of the new year, will long be remembered with gratitude by us, for the rich displays of *power* and *mercy* of God in bringing rebel, wondering sinners to the fold of Christ. Almost every evening and day *some* came forward to tell what "God had done for their souls;" and in some instances, three or four were brought in a single evening, to accept an offered Saviour, and exchange the "spirit of heaviness for the garment of praise" before the close of the meeting. Professors seemed to realize that God was a *prayer-hearing* God; and their intercessions have been more agonizing and importunate than we have ever before witnessed. We suppose about fifty have been hopefully made the subjects of grace during the present revival. Yesterday, (March 9th,) was with us a most solemn and interesting day: It was our communion season, and some of the fruits of the revival were gathered into the church. Thirty-three came forward and publicly espoused the cause of Christ. Three others stand propounded to be received the first convenient opportunity. It was a most joyful and deeply affecting scene; especially to the members of the church; to witness such an accession to our *feeble band*, of those who are to be our *relations* in the family of Christ on earth, and who we hope will be our *associates through eternity*, could not but awaken the liveliest joy and gratitude in the heart of every Christian. Indeed it was a *most sweet preparation*, to fit our hearts to sit together around the table of our common Lord, with those who were for the first time coming to the gospel feast.

We hope, Dear Sir, that our Christian brethren will pray for us, that the good work which is begun among us, may be carried on; and that we may be steadfast, immovable, always abounding in the work of the Lord.

L. G.

Sodus, March 10th, 1828.

From the Connecticut Observer.

SAYBROOK CONFESSION OF FAITH.

A writer in the New-Haven Register, noticing an article in the Spirit of the Pilgrims, on the charge brought against Calvinists, that they believe in the future punishment of infants, says—

"If Dr. Beecher really intends to deny, that his sect hold the doctrine of the future punishment of infants, we must confront him with his own standards, and assure him that he is mistaken. The Saybrook Confession of Faith, re-published under the authority of the General Association of Connecticut, only as long ago as the year 1810, contains the following explicit declarations on this point:—

"ELECT INFANTS dying in infancy are regenerated and saved by Christ, who worketh when and where, and how he pleaseth," &c.

"OTHERS NOT ELECTED," although, &c. "cannot be saved."

We have quoted the extracts from the Confession of Faith, as they stand in the Register. We will now insert them entire, that our readers may judge for themselves whether the writer has dealt fairly with the subject.

"Elect infants dying in infancy, are regenerated and saved by Christ, who worketh when, and where, and how he pleaseth; so also are all other elect persons who are incapable of being outwardly called by the ministry of the word."

"Others not elected, although they may be called by the ministry of the word,* and may have some common operations of the Spirit,† yet not being effectually drawn by the Father they neither do nor can come unto Christ, and therefore cannot be saved."

The writer in the Register has not quoted any thing which the Confession does not contain—but he has left a chasm, just in a place which entirely alters the sense. Had he taken the whole, the meaning he attaches to the article, might have been less "explicit." Whom does the 4th article mean, by "Others not elected?" If it does not mean *infants*, it is nothing to the purpose. But does it mean infants? Insert the word infants, and see how it reads then. "Other infants, not elected, although they may be called by the ministry of the word, and may have some common operations of the Spirit, yet not being effectually drawn by the Father, they neither do nor can come to Christ, and therefore, cannot be saved." Does any reader need to be told, that these things are not said of infants? Infants "may be called by the ministry of the word!" Infants "may have some common operations of the Spirit!" Infants "not being effectually drawn by the Father, neither do nor can come to Christ, and therefore, cannot be saved!" And to make the thing yet more absurd, the texts referred to in the article for proof, no body else, we venture to say, ever thought applicable peculiarly to infants. According to the writer in the Register, the framers of the Confession of Faith attempt to prove infants "may be called by the ministry of the word," on the authority of this text, "Many are called, but few are chosen" And to prove the persons intended by the article "may have some common operations of the Spirit," they refer us to this—"Many will say unto me in that day, Lord, Lord, have we not prophesied in thy name," &c. Also they quote for the same purpose, the *stony ground* hearers, and Hebrews vi. 4, 5. "For it is impossible for those who were once enlightened," &c. A most unfortunate selection of proof texts, if the article relates to infants.

But what reason is there to suppose that it does re-

* Matt. xxii. 14. † Matt. vii. 25, and xiii. 20, 21, Heb. vi. 4, 5.

late to them? None, that we can see, except that they are spoken of in the preceding article.

It needs only a slight attention to the subject to see that the fourth article is not connected with the third, but with the first. It is from the chapter on "Effectual calling."—The first article states, that "All whom God hath predestinated unto life, and those only, he is pleased in his appointed and accepted time, effectually to call by his word."—The second article states that "This effectual call is from God's free and special grace alone." Then comes the third article, respecting "elect infants," and "all other elect persons who are incapable of being outwardly called by the ministry of the word." This article is only an exception to the first, and was thrown in to meet the objection which might arise from the statement, that "all those whom God hath predestinated unto life, he is pleased—effectually to call by his word and Spirit." It might, without this exception, have been said, *that infants cannot be saved*, because they cannot be effectually called by the word and Spirit." The article speaks of none but "elect infants"—how many there are of these—or whether they comprehend all that die in infancy, it does not determine. At any rate, it says nothing of the future condition of any others.

The Confession then proceeds in the fourth article, to speak of "others not elected"—evidently referring to the first article—not the third. Its language is to this amount: God effectually calls all by his word and Spirit whom he has predestinated, as stated in article first. Others, not predestinated, He does not effectually call by his word and spirit.

This is the meaning of the article which the writer in the Register would make us believe, declares explicitly that some *infants cannot be saved*! We have often seen mangled quotations brought from the Saybrook platform, but we do not recollect seeing any, where the sentiments were so misunderstood as in the case before us.

AUBURN THEOLOGICAL SEMINARY.

The following communication was addressed to the editor of the Western Intelligencer, by a member of the Theological Seminary at Auburn. It is now given to the public, with the hope of its being useful to those congregations which may be particularly interested in the subject of it.

This Institution is at present in a very flourishing condition. The number of students the present term is not far from 70, the majority of whom are from Eastern Colleges;—A spirit of deep-toned, ardent piety and devotion to the cause of the Redeemer, is I think I may safely say, pretty uniformly cherished and cultivated. An effort is apparent to render the standard of piety still more elevated. It may be cheering to those christians at the West, who are solicitously looking for a supply of the bread of life, and mourning over their spiritual wants, to learn, that their cries and necessities are not wholly disregarded, by the members of this seminary. A number have entered into a voluntary association and pledged themselves, if Providence permit, to go and spend their days in endeavoring to lay a foundation for the future prosperity of Zion at the West. They wish to obtain distinct and particular information respecting the wants of the church; where labor is most needed; and where they might station themselves to the most advantage.—It strikes me, that a graphic account of particular districts, for instance, of some section of the Reserve, or other part of the State, describing the state of society, the strength and resources of the church, the number of ministers needed, and who might be maintained, directed to theological students, with a direct appeal to them for help, would have great effect, in influencing them to devote themselves to the service in which they are so

much needed. The call for help is too general. The attention is fixed upon no definite portion of country, and not knowing in what particular direction to shape their course, they hesitate, and finally forget that they are needed at all. If Sir, you or some other individual who has the requisite information, would make out such an account for the county of Cuyahoga or any other section of country, and transmit it to Mr. D. Witter of the Seminary, you would confer a favor, upon the above mentioned association, and perhaps upon the cause of Christ.

SOUTH AFRICA.

A most distressing and mournful calamity has overtaken the mission and inhabitants of Griquatown. In a former year the people had been much reduced, by repeated attacks and consequent removals; but notwithstanding these difficulties, says Mr. Wright, the missionary work prospered more than formerly; and particularly from the commencement of this year (1827) our prospects in every point of view, have been bright and encouraging. The Lord has been pleased to accompany his word by the power of his Spirit. Many difficulties which had appeared to exist to prevent the instruction of the rising generation, were overcome, and I had a regular attendance of 250 in the school. Such was the promising state of things, before the late melancholy reverse.

On the 6th of July, about eight in the morning, the Bergenaars, to the amount of 500 men, completely surrounded and fell upon the place. The battle was very hot during the whole day. In the evening the assailants retreated, but renewed their attack at sun-rise the following morning. They made a desperate attempt, during the whole of Saturday, and till two o'clock on Sabbath morning, to conquer the place; in which they were not however permitted to succeed. But such was the fury of the Bergenaars, they murdered every male prisoner who fell into their hands, keeping the females to carry away with them, and attempting to cut the throats of infants hanging at the breast. Their violence was stayed through the interposition of the missionary. Mr. W. first got a letter conveyed to one of the heads of the Bergenaars, and afterwards obtained an interview with them, and they eventually retired; but, as the people think, only to increase their numbers and prepare for another attack.

Mr. W. says—To all appearance our people are entirely ruined, and nothing less than a complete famine stares them in the face. A great drought prevails, so that the people could hardly live before the plunder of the Bergenaars; and now they are stripped of almost every thing which was absolutely necessary to their existence—their cattle, sheep, horses, wagons, agricultural implements, tools, and even their powder and lead are so far exhausted that they have none to spare to kill a little game.

When the intelligence of these events reached Cape-Town, a subscription was immediately opened, and between thirteen and fourteen hundred rix dollars subscribed for their relief. The Directors of the London Society, on receiving the intelligence, ordered 200*l.* to be immediately appropriated to the purchase of agricultural implements, clothing, &c.; and 200*l.* more to be placed at the disposal of Mr. Miles at Cape-Town, to be applied to the aid of the Griquas, as

the case may require. [A February Magazine informs, that the attack had not been renewed two months later.]

From the Visitor and Telegraph.

NOAH'S ARK.

At the last stated sessions of the Orange Presbytery, a member said that in visiting one afternoon, he found fifteen families destitute of the word of God. This was in a town and not in a corner.

The Washington County (Ohio) Bible Society at its last annual meeting, resolved to supply every destitute family in the county with a copy of the Scriptures. There had been found "300 families without any part of the sacred word of life."—The funds have been raised.

Unitarianism is creeping over the Blue Ridge and Alleghanies.

A man, who thought he lived very economically, resolved at the beginning of this year to keep an account of his expences, and to let nothing appear in his account book, which he thought he would be ashamed to see in the book of remembrance at the day of judgment. On the 1st day of March, he found that in two months he had saved thirty-three dollars and thirty-two cents. This is the Lord's money.

Is tavern-keeping, as ordinarily conducted, a proper business for a Christian? Is it congruous to see a man measuring out gills and half pints all the week until late Saturday night, and then take his seat at the Lord's table on the Sabbath? Are not "houses of private entertainment," where no liquor is sold, far preferable? Ought not Christians to patronize them? Are they not by far the most profitable, pleasant and comfortable.

Could not a great many clergymen and others, spare without injury, from their libraries a considerable number of classical and devotional books for the purpose of forming in the Union Seminary "Room Libraries" i. e. a little library to belong to the occupant of a room? This will probably be done in a few cases during the present year. "God speed" it.

When, O when "shall a nation be born unto God in a day."

In a Southern village containing not more than 250 whites, the value of various kinds of ardent spirits, sold and consumed, is estimated at not less than 5000 dollars annually. The whole county in which the village is, gave the last year about 300 dollars to the support of religious institutions!

Imprisoned Jews at Constantinople.—A letter from the Rev. D. H. Leves, missionary at Constantinople, dated Nov. 12, 1827, after mentioning that a new effort was making for the release of the imprisoned Jews, says, "They shew a most satisfactory firmness under their trials, which have been again increased, as, through some intrigue, they have been a third time put in heavy irons, beaten, and otherwise ill-treated, and they still remain in chains."—*N. Y. Obs.*

Another Splendid Project.—The American Colonization Society have issued a Circular, containing a letter from Gerrit Smith, Esq. of Peterboro', N. Y., in which he makes to the Society the liberal donation of \$100, and offers to increase it to \$1000, if one hundred persons can be found who will each subscribe an equal amount. We learn from the last number of the African Repository, that Jasper Corning, Esq. of Charleston, S. C. has made a similar donation, and given his name as one of the "hundred." The object of this Circular is, to awaken the public attention to this

magnificent plan, in the hope that by uniting the charities of several persons in one donation, where the offering is too great for individual munificence, the noble enterprise may be achieved.—We owe a great debt to Africa,—but whether it is possible for this amount to be raised, the benevolent public will decide.—*ib.*

Extract of a letter received some time since from a friend in this State, who had long embraced the doctrine of Universal Salvation.

I rejoice that your confidence in God, enables you to bear adverse providences and bereavements in your family with resignation to His divine will, a consolation I have needed all my life thus far. In the course of the last year I lost a lovely daughter about 20 years of age; but the Lord in the midst of affliction remembered mercy, and I humbly trust restored two of my other children, by grace, to the divine favor.

Various were the exercises of my mind in the course of these struggles, till I was forced to yield my feeble grasp upon Universal Salvation. This I acknowledge to be a sandy foundation. I firmly believe that true faith in the Son of God, produces a permanent and lasting peace which I had never known; yet I am enabled to trust in the merits of Jesus Christ, and have a hope in his mercy, a faint hope, for I am an old sinner, and have made much work for repentance.

Dear brother, pray for such a one.
Christian Mirror.]

J. N.

Obituary.

DIED in this city on the 19th, Mr. Edward Porter, aged 63. Mr. P. was graduated at Yale College in 1786, and at an early age entered the ministry; but repeated attacks of inward bleeding, compelled him at length to retire from the sacred office. Through years of pain and infirmity that followed, he bore his sufferings with cheerfulness and christian resignation, still laboring in a more retired sphere, as he had strength and opportunity, in the service of his divine master.—He was one of the deacons of the north ecclesiastical society, and his earnest and unremitted labors in the cause of religion, continued down to a very recent period, are still fresh in the recollection of many of us, to whom his memory is endeared. His last sickness was short but distressing, and permitted only a partial use of his faculties; but even his wanderings were in heaven; and in the intervals of delirium, he bore testimony of the excellency of that hope, which alone has power to soothe the pains, and allay the fears of death.

In this city Miss Mary Mulford, aged 20, daughter of Mr. Harvey M.; Mary S. daughter of Capt. Warham Bunnell, aged 5.

At Hamden, on the 16th inst. Mr. Eliakim Brooks, aged 60.

At Woodbridge, on the 12th inst. Mr. Jesse Perkins, aged 41.

At Saybrook, on the 14th inst. Mrs. Lucretia Davidson, aged 43; Mr. Richard Ingham, aged 33; Johnathan Warner Esq.

At Killingworth, on the 11th inst. after a short illness of lung fever, Mrs. Elizabeth Kilbourn, wife of Mr. Jonathan K. aged 57.—As she had lived the life of a Christian, it was her unspeakable pleasure to depart in the triumphs of faith.

At Bloomingdale, (near New-York,) on the 19th inst. Mr. Henry Hepburn, aged 33.

At Shelter Island, on the 15th inst. Mrs. Elizabeth Havens, widow of Mr. James H. aged 86.

Poetry.

From Bishop Heber's Hymns.

I PRAIS'D the Earth, in beauty seen
With garlands gay of various green ;
I prais'd the Sea, whose ample field
Shone glorious as a silver shield ;
And Earth and Ocean seem'd to say,
"Our beauties are but for a day !"

I prais'd the Sun, whose chariot roll'd
On wheels of amber and of gold ;
I prais'd the Moon, whose softer eye
Gleamed sweetly through the summer sky !
And Moon and Sun in answer said,
"Our days of light are numbered !"

O God ! O Good beyond compare !
If thus Thy meaner works are fair !
If thus Thy bounties gild the span
Of ruin'd earth and sinful man,
How glorious must the mansion be
Where thy redeem'd shall dwell with Thee !

AT A FUNERAL.

[From the same.]

Thou art gone to the grave ! but we will not deplore thee.

Though sorrows and darkness encompass the tomb :
Thy Saviour has pass'd through its portal before thee,
And the lamp of His love is thy guide through the gloom !

Thou art gone to the grave ! we no longer behold thee.

Nor tread the rough paths of the world by thy side ;
But the wide arms of Mercy are spread to enfold thee,
And sinners may die, for the SINLESS has died !

Thou art gone to the grave ! and, its mansion forsaking,

Perchance thy weak spirit in fear linger'd long ;
But the mild rays of Paradise beam'd on thy waking,
And the sound which thou heardest was the Seraphim's song !

Thou art gone to the grave ! but we will not deplore thee.

Whose God was thy ransom, thy guardian and [guide]
He gave thee, He took thee, and He will restore thee,
And Death has no sting, for the Saviour has died !

PAGAN SUPERSTITION.

Mrs. Charlotte H. Rowe, a native of Pennsylvania, and now the widow of a missionary of the British Baptist Society, has written a narrative of her journeys. A letter dated on the Ganges, below Cutwa, at a place called Dum-Dum, December 10, 1826, states that as they were passing down the river in a boat, they saw on a sand-bed a man and woman sitting by the water. The woman was busied in washing her dying son with mud and water, who was old and strong enough to be heard to say, "I will not die—I will not die !"

To which she was heard to say, "To die by Gunga is blessed, my son," over and over again, until she had stifled him, when the father assisted in pushing him into the river. It is the superstitious opinion of the natives, that the water of the Ganges is holy and purifies from sin.

USEFULNESS.

On the day of his death, in his 80th year, Elliot, the "apostle to the Indians," was found teaching the alphabet to an Indian child at his bed-side. "Why not rest from your labors now?" said a friend. "Because," replied the venerable man, "I have prayed to God to render me useful in my sphere, and he has heard my prayer, for now that I can no longer preach, he leaves me still strength enough to teach this poor child his alphabet."

Moderated Desires.—A well regulated mind, a dignified independence of the world, and a wise preparation to possess one's soul in patience, whatever circumstances may exist, is in the power of every man; and is greater wealth than that of both the Indies, and greater honor than Cæsar ever acquired.

[Dwight.]

A striking Anecdote of the great Lord Russell.—Just before the execution of this true Christian and high patriot, he conversed with Dr. Burnett concerning his situation, and said, how great a change death made, and how wonderfully those new scenes would strike on his soul. He had heard how some who had been born blind were struck, when by couching of their cataracts they saw, but what, he said, if the first thing they saw were the sun rising.

Milton's Paradise Lost.—Cardinal Polignac used to think, that most of the high things which were said of Milton's great work, were partial and constrained, but an English gentleman having sent him the contents of each book translated into French, the Cardinal exclaimed, "the man who could contrive such a plan, must be one of the greatest poets that was ever born."

A pleasing instance of Benevolence, from Bedmar's Travels in Norway.—At every great festival, as Christmas, Easter, &c. a sheaf of corn is placed on the roof of the house, that even the sparrows may participate in the general joy.

The expectation of future happiness is the best relief of anxious thoughts, the most perfect cure of melancholy, the guide of life, and the comfort of death.

Letters received at the Office of the Religious Intelligencer, during the week ending March 26th, 1828.

James Dexter; Stephen Franklin; Rev. E. W. Hooker; L. W. Beecher; Rev. L. Thompson; Seth Nimes; Harry Cowles; Sereno Wright; Goodwin & Co.; Geo. W. Sanford; L. H. Smith; George Hibbert.

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